



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

stood that Japan's demands upon Russia for indemnity will not be excessive, considering all the circumstances. At any rate, we shall all hope and pray, as the President does, that their meeting and deliberations "may result in peace," and peace upon such conditions as will break the sword forever between them and not simply sheathe it.

The Great Naval Battle.

As we went to press last month the great naval battle in the Sea of Japan had just been fought, resulting in the defeat and almost total destruction of the Russian fleet. It was a swift and terrible affair. One can imagine all the demons of the deep coming to the surface and shouting in high glee to see ship after ship struck and smashed and set on fire, and then go plunging, — hissing, roaring and moaning, — to the bottom of the sea, carrying down, in the case of several vessels, the entire body of men on board.

For a wooden man, without conscience or heart, — if there be such a man anywhere in the world, — it was great sport to watch the meeting of the fleets, the masterly skill with which Admiral Togo entrapped and surrounded and then proceeded to crush like eggshells the craft of the Russian admiral who had come, courageously and with no small display of skill and force, all the way from the Baltic to treat the Japanese fleet in the same way if possible.

And it was, as is usual when great battles are fought, just this wooden, mechanical side of the affair which men saw and talked of and cabled about and commented on in the press, — and enjoyed. The reflexions of the average paper and of the average man about the battle took, apparently, no more account of the men, the living human beings in its mad swirl, than if they had not existed at all, or had been only so many chessmen to be moved or wooden pins to be knocked down and sent flying in every direction. The conflict was viewed simply, or largely, as a feat of intellectual strength, skill and manœuvring.

Nobody denies that from this point of view, taken by itself, there was much that was striking, even fascinating, about the battle, as there is about every display of intellectual power, especially when in coöperation with the enormous material energy of things, of which science has put man in control.

But nobody has a right to look at a battle from this point of view, when there in the midst of the inferno of the thing thousands of men are horribly mangling and killing each other. To do so is to divest oneself of one's human nature, and to dishonor all men. Men are not chessboard pieces or bowling pins; they are men with men's rights and high possibilities and capacities of suffering and of happiness in them. That is what makes a battle, fought with no matter what skill and bravery and in behalf of whatever cause, the infernal thing that it is, the in-

fernal thing which no amount of "civilizing" can ever change. Every one of the Russian soldiers shelled into fragments in this battle or sent to the bottom of the sea, every one of the Japanese men killed or wounded was some father's pride, some woman's son, some woman's husband or brother. When the wires reported that women passing through the halls of the Russian admiralty burst into sobs or fainted away when they saw that some particular ship had been sunk, they revealed something of the awful heart-tragedy accompanying the battle, and every battle. That heart-tragedy is what ought always to be regarded by those who are attempting to interpret the meaning of a war — the killing of souls.

We have said that, *apparently*, the battle was viewed by the average man and newspaper as a purely mechanical affair. We are convinced, however, that below the surface the case was very different. The imagination of good men — and there are multitudes of them — could not refrain from dealing with the personal side of the terrible scene. As the war has been so universally regretted, so the anguish produced by this naval battle, with its wholesale swallowing up of men, has been deep and keen. This would have been loudly expressed, but for fear of the charge of sentimentalism, — which many people fear worse than they do wholesale bloodshed. The world is growing rapidly more humane and tender. It cares for its unfortunate in an altogether new and most generous way; and it cannot long tolerate that which voluntarily produces misfortune on a colossal scale. Such events as that of the Japanese sea fight are seen and felt to be entirely out of harmony with the spirit and temper of the time. There is no longer any place for them in our modern world. They are a distinct public disgrace, and felt to be so; and the tender, suffering heart of the world will ere long make a final and complete end of them.

The Scandinavian Situation.

John Frederick Hanson, of Portland, Ore., a Norwegian by birth, who has spent most of his mature life in this country, except a few years devoted to religious labor in his native land, sends us a communication about the Swedish-Norwegian situation, in which he ventures the prophecy that "Norway's claim to independent action will in time become apparent and commend itself to the good judgment of other nations. "The people of Norway," he says, "are a unit in their contention for their constitutional rights. All political party lines have disappeared for the time."

He gives several reasons for believing that the crisis will pass without war. The first is the organized peace work that has been carried on for ten years by the peace societies of Norway, Sweden and Denmark. Every other